become complete; on the path of affirmation it is this status of the manifestation that is nearest to the Absolute. This paradox of an Absolute which can be realised through an absolute negation and through an absolute affirmation, in many ways, can only be accounted for to the reason if it is a supreme Existence which is so far above our notion and experience of existence that it can correspond also to our negation of it, to our notion and experience of non-existence, but also, since all that exists is That, whatever its degree of manifestation. It is itself the supreme of all things and can be approached through supreme affirmations as through supreme negations. The Absolute is the ineffable x overtopping and underlying and immanent and essential in all that we can call existence or non-existence.

It is our first premiss that the Absolute is the supreme reality; but the issue is whether all else that we experience is real or unreal. A distinction is sometimes made between being and existence, and it is supposed that being is real but existence or what manifests as such is unreal. But this can stand only if there is a rigid distinction, a cut and separation between the uncreated

Eternal and
created existences; the uncreated Being can then
be taken as alone real. This conclusion does
not follow if what exists is form of Being
and substance of Being; it would be unreal
only if it were a form of Non-Being, *asat,* created
out of the Void, *sunya.* The states of existence